The Sunday School Service.

BY DAVID BAILEY.

Oct. 12th 1884.

David's Charge to Solomon.—1Chron. 22 : 6—19.

GOLDEN TEXT: "Arise, therefore, and be doing, and the Lord be with thee."—1Chron. 22 : 16.

[*Open the Bible and read the lesson.*]

INTRODUCTION.

In time, this lesson follows immediately after that of last Sabbath. Nathan the Prophet, Zadok the Priest, and Benaiah the warrior, with the king's hired body-guard, went out and did as they were instructed, and as Adonijah and his friends were feasting they heard an uproar, and about the same time a messenger came in and told them that David had annointed Solomon as king, and that he was at that time passing through the city. Adonijah was surprised. His father had never crossed him in anything, and though he knew that David intended that Solomon should succeed him, he thought that if he could succeed in getting fairly into the kingdom his father would quietly acquiesce, but when he learned what David had done he was seized with fear and rushed into the sanctuary for protection. Solomon let him go free but commanded his men to watch him. Afterward he insulted the young king by proposing to marry one of David's widows, and he was immediately slain. Of the awful responsibility resting on parents in regard to training children, another has said: "David erred seriously in not wisely and firmly *exacting obedience* in his household. It would seem that love for Adonijah made him blind to every fault of his. Very likely had he restrained and *controlled* this son, he never would have plotted for the throne. His heart would have felt such reverence for his father, and withal such affection, that he *could* not have conspired against him.

Many a parent sows seeds of sorrow by over-indulgence of the children. Nothing is more prophetic of grief to come, for the parent, and calamity for the child, than failure to insist upon obedience. There is to be a throne and something of parental sovereignty in every home. God requires of all parents, for their own sakes, the children's sake and the sake of society, that they should govern their household."

David lived but a short time after Solomon was crowned, but as death drew near he called for Solomon and charged him in the language of our lesson for to-day.

LESSON.

Verse 6. "Then." It is generally supposed that this was after Solomon was crowned king of Israel, but I see no particular reason for the belief. In this lesson we change from Kings to Chronicles, so the record is broken, and the "then" introducing this lesson refers not to the coronation of Solomon, but to David's preparation for building the temple.

Verse 7. "It was in my mind." We have already seen how much David wished to build a temple. (See Lesson 3, last quarter.)

Verse 8. "But the word of the Lord came unto me." This, no doubt, refers to the message by Nathan. (See Lesson 3, third quarter,) though there were no reasons given at that time. God did not object to David on account of "wars" or "blood-shed", but it was God's will that the kingdom should be firmly established, and if he had commenced building the temple he might not have defeated his enemies as he did.

Verse 9. "I will give him rest." It is worthy of note that Solomon's reign was a peaceful one. David became so noted as a man of war, that none of the neighboring kings dared to attack the Israelites until the kingdom was divided at Solomon's death.

Verse 10. "For my name." For me. "My son." God, by this expression, wanted to convey the idea that he would watch over the young king as a father.

Verse 11. David now begins his charge to his son. "Prosper thou." May you have prosperity. His great work was to build a temple to the Lord.

Verse 12. "Wisdom and understanding." Solomon as well as all other young men, had a special need for these things, not only was it necessary to know what to do, but it was the father's wish that his son should have a charge from God that he might *keep* the commandments.

Verse 13. "If thou takest heed." If he had wisdom and understanding, and a direct charge from God he would prosper *if* he took heed. David understood how easy it was for young men to fail under the best of instruction.

Verse 14. "In my trouble." David had had many enemies to overcome but notwithstanding this he had collected much material for the temple. "Talents" Authorities differ as to the value of this weight.

Verse 15. "Workmen." These workmen were probably furnished by Hiram, king of Tyre.

Verse 16. "Arise." A command followed by a blessing.

Verse 17. "Princes of Israel." Probably the *elders of Israel* would more nearly express the meaning here. The principal men of the different tribes are raferred to.

Verse 18. "Inhabitants." By this is meant the original possessors of the land, and not the Israelites by whom it was now inhabited. Some of these tribes by their cunning gained the privilege of remaining in the land, but it was as servants that they remained.

Verse 19. "Seek the Lord." David closes with a strong exhortation to his son to give his whole life, heart and soul to seek the Lord and to be sure of this David suggested that he give his whole attention to the preparation of the Lord's house and to moving the furniture into the new building. This furniture consisted of the Ark of the Covenant, with Mercy Seat, the Golden Candlestick, Table of shew-bred, censer, &c.

From Farmersville, Ohio.

We are wondering how brethren P. J. Brown, Kilhefner, and others can visit Covington and go back home, without visiting Farmersville to see an old friend.

Brother A. L. Garber, of Bellville, Ohio, who is now at Dayton, has promised to pay us a visit this week. This is an example we wish all our old friends would follow when they come down to this neighborhood.

I filled my usual appointments at New Lebanon and south of Miamisburg, the week before last. There was quite an improvement in the congregations at both places. Our old sister Kiger, at the former place, seems to be fast nearing the end. However, she is perfectly resigned and patiently awaiting the summons. My next appointments at these places are as follows: South of Miamisburg, October 8th, New Lebanon, October 11th,

On Friday, Sept. 19th, the Farmersville congregation held a lovefeast at the residence of brother D. R. Wampler. A few of the Lexington brethren and sisters were present; and as we had made no public announcement of it, we had very few spectators. This idea of a "private" lovefeast may be termed an innovation by some of the Brethren; but I wish all the congregations would adopt the practice. Judging from my own experience, I am sure they would be richly benefited. The practice of holding lovefeasts once, or twice a year at the most, is not sufficient. If a few "private" lovefeasts were put in between these, there would be more spiritual life realized.

One very noticeable feature about our lovefeast, was the absence of the usual large amount of preparation in the shape of cooking, dish washing and other work, which seems to be the great reason why lovefeasts are not more frequently observed. It looks as if the church could not stand such a strain more than once or twice a year. Indeed, there are but few that have them twice a year. Each family among us brought a small basket of bread and meat already prepared; so that when we came together, all that was necessary was to spread the tables and lay the provisions on. Had we not been detained by a few brethren who were a little late, we would have been through by dark.

Why should not our lovefeast services be commenced soon enough that we could be through before night? I cannot see that we are to wait until after sundown before we call it evening.

On Saturday, Sept. 20th, the members of our Sunday school spent the day at the Soldier's Home near Dayton. The young folks enjoyed it hugely.

Last week I spent three days near West Manchester, Preble county. I have received much encouragement there. The Old Order Brethren especially have manifested a true Christian spirit to me in all my visits there. The people of that neighborhood are very anxious that I should hold a protracted meeting there. I expect to commence one on Tuesday, October 14th. EDWARD MASON.

Unconscious Influence,

We are touching our fellow beings on all sides. They are affected for good or for evil by what we say and do, even by what we think and feel. Many flowers in the parlor breathe their fragrance through the atmosphere. We are each of us as silently saturating the atmosphere about us with the subtle aroma of our characters. In the family circle besides and beyond all the teaching, the daily life of each parent and child mysteriously modifies the life of every person in the household. The same process on a wider scale is going on through the community. No man liveth to himself, and no man dieth to himself. Others are built up and straightened by our unconscious deeds; and others may be wrenched out of their places and thrown down by our unconscious influence.—*Congregationalist.*

C. H. Spurgeon On The Theater.

"The ideal church," said the visitor, "will run a theater and public house. You have not yet got to that?" "No," said Mr. Spurgeon "we have not got beyond coffee-houses yet. As for the theater, I don't know what the ideal theater may be, but we have nothing whatever in common with the theater as it now exists." "Exactly so; but will you ever have the ideal theater until it is run by the Christian Church? "They will never get it from me," said Mr. Spurgeon. "Our aim is to raise men entirely above all that—to elevate them to a higher level, where they will not feel the want of that kind of recreation. Nor have our people time to attend plays. In all these matters we don't go on theories; we look at facts; and we have seen too often the trail of the theater across the Christian home to have the slightest doubt as to whether it is an institution which makes for righteousness, or the reverse. It is not merely the disaster itself, but its concomitants, which render it so painful in its influence. It introduces the young men to what is called gayety, and familiarizes the young women with things which are by no means calculated to preserve their modesty. If any of our church members take to attending the theater, they take themselves off. So far as I know, no person would think of going to a theater without being prepared to sever his connection with us. If a man should come to me and say, "Mr. Spurgeon may I go to the theater?" I should reply, 'Do you want to go to the theater? If so you must go, and take it as an evidence that you need grace in your heart!'" "And then you immediately cut him off from church membership, Mr. Spurgeon?" "No," said the pastor, "there would be no need to do that, for if he wished to remain with us, he would not wish to go to the theater. People come to me for one thing, and they get it, and it is no use in me pretending to give them the opposite as well. I preach to them a Calvanistic creed and Puritanic morality. That is what they want and what they get. If they want anything else, they must go elsewhere." "But, Mr. Spurgeon," pleaded his visitor, "do you think that just as men have learned to recognize the doctrine of the Fatherhood of God, so they must learn in time to recognize the related doctrine of the motherhood of the church, which carries with it the recognition of the duty of the church to minister to all the wants of humanity not otherwise supplied, just as a mother ministers to those of her child?" "No," said Mr. Spurgeon, "I seek to save their souls, and other people must care for their amusements. It is as much as the church can do to look after what she has got in hand, without undertaking to supply recreation for the masses. Let the people amuse themselves if they want to."

"But, again queried the visitor, "are there not many persons who find in the theater precisely that kind of recreation and rest which is most useful for the discharge of their daily work?" "It may be," replied Mr. Spurgeon, "but I don't know any of them. You see I live in a world apart from all these things and so do my people. We argue in this way. Granting that it is perfectly safe and profitable for myself to go to the theater, if I go a great number of others will go to whom it will do positive harm. I will not be responsible for alluring them by my example into a temptation which, but for my self-indulgence, they would entirely escape. I will give you an instance of how this works out. When I go to Monaco, the grounds of the gambling hell there are the most beautiful in the world. I never go near them, and why? Not because I think there is any danger of my passing through the gardens to the gambling-tables. No! But a friend of mine once related the following incident to me: One day M. Blanc, met me, and asked me how it was I never entered his grounds. 'Well you see,' I said, 'I never play, and as I make no return whatever to you, I hardly feel justfied in availing myself of the advantages of your grounds.' 'You make a great mistake said M. Blanc. 'If it was not for you and other respectable persons like yourself who come to my grounds I should lose very many of my customers who attend my gambling saloons. Do not imagine that because you do not play yourself that you do not, by your presence in the grounds, contribute very materially to my revenue. Numbers of persons who would not have thought of entering my establishment feel themselves quite safe in following you into my garden; and from thence to the gambling table the transition is very easy.' "After I heard that," continued Mr. Spurgeon, "I never went near the gardens. And the same argument applies to the theater.—*Pall Mall Gazette.*

Let a man take time enough for the most trivial deed, though it be but the paring of his nails. The bud swells imperceptibly, without hurry or confusion, as if the short spring days were an eternity.

"Minister's Sons and Deacon's Daughters."

The writer presents the results of the investigations of others. This statement is trustworthy respecting minister's sons: "Taking them as they come, the biographies of a hundred clergymen who had families show that of their sons one hundred and ten became ministers, and of the remainder of the sons by far the greater number rose to eminence as professional men, merchants, and scholars."

The same author refers to the daughters of the ministry: "As to the daughters, there names are merged into others; but there is a significant fact which we do not remember to have ever seen noticed in that connection, that not only here, but in England, where titles are so highly prized, and the possession of 'gentle blood' is a passport to high places it is very often referred to as a matter of fact as indicating safety and respectability—'His mother was the daughter of a clergyman.' We will venture the opinion that three fourths of the great men of this nation are not over two degrees removed from clergymen's families, or from families strictly religious When it can be said of a man or a women that the father or grandfather was a clergyman, there is a feeling of certain elevation of character, a kind of guarantee of respectability of blood, of purity and integrity." (Dr. Hall.)

The secret of this is partly in the fact that the children of the ministry are forced to undergo privation and poverty. Nothing more develops the manhood of man than poverty—that is, the absence of that money influence and power influence which is relied upon to bolster up the sons of the rich. Inbred manliness is a more potent qualification for positions of trust than friendly influence. The latter may secure positions of honor, but the former retains them. Such poverty is the beginning of wealth, the beginning of honor. Demanding plain living, plain clothing, and activity, this poverty fortifies against that indulgence of body in food and drink which unfits it for endurance, and makes it a mere thing to be delighted only with the sight of a well-filled table. There are other "enjoyments," falsely so called, which was against true success. The poverty of the ministry precludes these, and precluding them removes from the children of the ministry the weights that hold back the sons and daughters of those well-favored in temporal goods.—*Religious Telescope.*

Eccentric People.

Half the people who are called eccentric deserve to have a much worse epithet applied to them. Here and there a woman is found whose oddities of opinions and erratic conduct are genuine, and the outcome of some real inborn twist in their mental and moral disposition. Such persons are generally tolerable, and sometimes very likable, their idiosyncrasies serving as a gentle entertainment rather than as an annoyance to us. We feel that they are quite unaware of their own queerness, which is the result of a native incapacity to comprehend the ordinary conventions of society. But there are other people whose eccentricities are not, or ought not to be endured. They are not innocently ignorant, but willfully disregardful of a reign of law in the social world. The world's judgements are no doubt superficial, and therefore very commonly defective or false; but the world's conventions—that is its rules tacitly agreed on for the preservation of order and decency of social intercourse—are on the whole respectable and to be observed. But the unendurable "eccentric" prides himself upon being a law to himself in these matters. He likes to know that his acquaintances are saying of him, "Oh, that is Mr. B.'s way, you know. He is not like other people; he always does and says just what he pleases." and the notable fact is that so many persons are imposed on by this absurd affectation that they will let certain behaviot pass for independence and originality which is nothing but simple rudeness, the expression of egotism and ill-breeding.

The Married Scold.

Fy! Fy!, unknit that threatening, unkind brow;
It blots thy beauty as frosts do bite the meads,
Confounds thy fame as whirlwinds shake their heads.

—SHAKESPEARE.

This old-time philosophy which the famous poet used in his, "Taming of the Shrew," is as apt for our day as for the century in which it was written. Indeed, many a suffering husband recognizes the picture while despairing of finding a cure, as did Petruchio.

No home can supply the true meaning of the word; no husband can fulfil the promise of his manhood who owns a scold for a wife.

A man who is always watchsng the skies for the signs of a tempest, is in no condition to do effective work of any sort. Such a man has his manners spoiled, for he can never seem at his ease; his business capacity weakened, and his peace of mind destroyed.